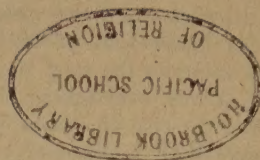


The American Friend

Old Series
Vol. XLIX No. 11

MAY 21, 1942

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Vol. XXX No. 11



Reviewing the
**ALL AMERICAN FRIENDS
CONFERENCE**

Errol T. Elliott

E. Raymond Wilson

Murray S. Kenworthy

Elbert Russell

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A Statement

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Building World Christianity

Dorothy Heironimus

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For May 31—Friday the Day of Suffering

(Mark 14:32-34; 44-46; 15:1-5)

THE PLACE OF SUFFERING

Gethsemane is important for what it represents rather than for what it is. Today it is a little plot of ground which has been crowded almost out of existence. That spot, lying on the west slope of the Mount of Olives, overlooking the Kidron Valley and the city of Jerusalem beyond, must have been a place of retreat and solitude two thousand years ago. Today it is a very small area, about 150 x 160 feet, almost square, with a few miniature flower beds, eight knarled and twisted olive trees, cramped by the encroaching buildings. It is so hedged about on the slope above that I found difficulty in locating a suitable place to set the camera in order to take a picture. Perhaps the present site is not the original one. No one would go there today for meditative thought and distress when facing the supreme suffering of a lifetime.

But what Gethsemane personifies is genuine. Jesus frequented the place so much during the years of his ministry that at the close, when he was to face the supreme test of spiritual suffering, he chose this park on the barren hillside for his struggle. Apparently it was not a sacred place to him because some organized group had posted a sign "Holy Ground," but because he had found the environment suitable for meditative thought. There his mind was clear, his will was free, and his emotions were stable. There he was most sensitive to the needs of humanity. Gethsemane personifies the reaching out of a life to others. He had compassion on the multitude. He loved people. Here his soul was most sensitive to the joys, sorrows, needs, and distresses of those about him.

That sensitiveness to the needs of others is the virtue to be sought, rather than suffering. If genuine, it will bring suffering when those about are in distress. But it will also cause us to rejoice at the success and happiness of others. The other day in one of our public schools here, the children were being asked to buy defense stamps. When the urge became personal one little girl responded, "But I don't want to cause some little Japanese child's daddy to be killed." She imagined herself in the other's place. For weeks her own

mother had been ill and in the hospital. By the temporary absence of the mother her mind had been sensitized to the agony and loneliness of a child deprived of one of its parents. She was not thinking of any reward that she would receive out of the suffering that she was feeling for others. She was not hypocritical in that she was seeking future happiness by courting suffering at present. Her sensitivity to the feelings of others was genuine.

That is the measure of a real Christian spirit. There can be no hope that we will attain a warless world until a larger portion of the world's population becomes sensitive to the wounds of others—even the spiritual wounds, which often precede the physical ones. The physical wounds inflicted at Pearl Harbor by the Japanese were preceded by the spiritual wounds of our Exclusion Act. Had we been sensitive enough to the spiritual suffering of others, perhaps we would never have suffered so physically. A sensitivity that anticipates the results of our acts on others, and feels them as keenly as if on ourselves, will eliminate much of the needless suffering that we experience today.

MERLE L. DAVIS.

Richmond, Indiana.

For May 24—The Last Day with the Disciples

(Luke 22:14-30)

EARMARKS OF TRUE GREATNESS

To analyze faithfully the drives and motives back of all one's conduct, in the light of Jesus' life and teaching, is not too reassuring to the average Christian.

How modern is the account of the contention of the disciples as recorded in the lesson for today! Even though it was on the very eve of the crucifixion and these disciples had lived under the holy influence of this the greatest of all men, and had sat under his gracious ministry for three years and a half, yet they failed to comprehend the significance of one of the greatest principles of life that Jesus was trying to reveal.

These disciples were manifesting the very same ambitions as those found in the world of violence and bloodshed. How easily we condemn this spirit today when it is unleashed in nations but readily

pass it over when it finds expression in the acquisitive life so familiar to us all! Many a good Christian has rejoiced in the opportunity that some office in the church has afforded larger Christian service, and yet there is always the subtle temptation to aspire to these places because of the honor and prestige that the position might give.

I have before me a book on the religious faith of great men. One of the startling things about the list of names found in this book is the number who have achieved so-called greatness through selfseeking, to the extent of waging war in their effort to gain their selfish ends. In many instances these men apparently failed to see any inconsistency between their methods and their Christian faith.

Is it possible that this inconsistency has been responsible for the fact that it has been the so-called Christian nations that have involved the world in two great wars in little more than two decades? What has been the weakness in the teaching and practice of the Christian Church that has made it possible for this false standard of greatness to be tolerated?

E. Stanley Jones in his recent book, "Is the Kingdom of God Realism," has much to say about the practicability of the teachings of Jesus. He faces most frankly the contention on the part of many, that the methods proposed by Jesus will not work in this materialistic age. Are we seeing a concrete demonstration of the failure of the methods of the world? If we are to be realistic, isn't it time that we have a reclassification of our heroes?

Is it not true that our young people, as their adults, receive no true satisfaction in service in any other way? Most every great social advance has come as the result of a youth movement. When groups of youth ask for nothing but an opportunity to serve according to Jesus' way, something noble always comes to pass.

The following lines of Richard Watson Gilder are very helpful:

"He fails who climbs to power and place
Up the pathway of disgrace.
He fails not who makes truth his cause,
Nor bends to win the crowd's applause.
He fails not, he who stakes his all
Upon the right, and dares to fall;
What though the living bless or blame,
For him the long success of fame."

PERCY M. THOMAS.

Richmond, Indiana.

"There is glory in the brilliant advance, but there is high service in a brave stand."

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Friends on the Frontier

By Errol T. Elliott

IT WAS said of John C. Fremont that out of the ashes of his campfires, cities arose. This rugged explorer penetrated the unknown territory from the Mississippi to the Pacific Ocean and opened the way for a westward expansion that finally made the United States a broad belt of mountains, plains, rivers, and resources across a continent. He was not so much a roadbuilder as a pathfinder. It was on his tracks that railroads and broad highways finally appeared. We cannot commend the doubtful, if not vicious, methods by which the nation incorporated certain large areas of territory to the west and particularly to the southwest. We can, however, see in the adventures of this explorer some parallel to the ways by which the social frontier of our present day is to be penetrated.

The areas which we now face are filled with seemingly impossible barriers and tangles of inherited fears and hatreds. The task of Fremont was measurably easier than the conquest of our vast expanse of problems in which the way of the jungle still rules. Did I say "impossible barriers?" A Young Friend in our recent conference said, "We want to see mountains removed and lame men walk." That is gospel. It certainly should characterize the faith and action of Friends. If we have faith as a grain of mustard seed it can be done. Mountains have not stopped our engineers who cut tunnels for trains in the wake of our explorers. We are not facing open doors only, we also face closed doors and blank walls. We must relentlessly chisel doorways through walls of prejudice and pride through which the isolated, warm hearts of men may find new commerce of the spirit.

But it is the campfire that symbolizes the projects of warmth, light, and even food, around which we may build outposts of goodwill. Within the total strategy of overcoming the evil of our world there is doubtless room for the broad frontal advances such as Christian churches occasionally undertake. As citizens we use and promote the power of the ballot in getting certain wide sweeping legislative results. But the chief force of the Quaker impact does not lie in that method. Rather it is in the finding of significant openings, usually small ones, by which the areas

of goodwill can be extended. It is like the building of a campfire which, by its very nature, answers to the hungers of the human spirit. Never mind whether those fires are small. Rather ask whether they are significant—whether they in turn kindle flames that send a small current of warmth from person to person. If they are "in the life," sooner or later populations of the thoughtful will build around them. Cities will arise out of their ashes.

Therein lies our hope of progress. We are not out to subdue but to win. To stir to life the goodwill latent in the souls of all men is the only certain way to win social changes that will really last. The best evidence for the success of any projects we undertake is in the response which they receive. If they "answer to that of God in every man" then they are permanent. Such a measurement of service is not merely an affair of healthy religion, it is sheer realism. It is the realism which we see in Jesus, who looked deeply into human souls and sensed their hungers and needs which they so poorly understand.

It was in this spirit that the All American Friends Conference was held at Richmond. It also came in the "fullness of time" for Friends. It could hardly have been delayed longer. Not since the enactment of conscription which was followed by the outbreak of war had there been any representative group of Friends called together to face the responsibilities that are peculiarly ours. If one could have any criticism as to timeliness it would surely be that we were late in calling the conference. In the meantime many problems with the force of immediacy and urgency have confronted Friends. They needed to be gathered into the united concern of a Quaker conference. During the sessions, one was keenly aware of this area of problems but, as the conference proceeded, he was also certain that the deep stream of Friendly testimony and concern had not abated. It became evident that they who have chosen a way of life and a course of action in terms of the longer processes of reconstruction may need to forego full answers to certain immediate questions.

Nations, being what they are and being impelled as they are by policies that basically assume force as

the final answer to their clashing interests, bring their citizens into certain immediate and bitter "necessities." While this surge of conflicts and contradictions is on, we cannot allow our service to be thwarted and our testimony to be vitiated. Our part in the total tragic picture is not primarily a negation but a great affirmation that strikes through the present and into the future to build the world which will make impossible the next war—and the next. In line with this we must learn tolerance and sympathy with those whose opinions differ widely on immediate problems. We should hold in all tenderness those who in sincerity answer those problems in the best light and thought they can command. Our testimony of creative peace should be thoroughly operative at those points of personal contact and fellowship. In terms of our relation to national policies we need to learn "what *not* to oppose as well as what to oppose or encourage." In any case, no "necessities" of the moment should be allowed to lessen our faith and action for the years ahead in which we envisage a new emancipation of men under the liberating power of understanding and goodwill.

We met with the memory of our great Friend Walter C. Woodward resting like a benediction upon us. His last words pled for food to the children of Europe. It was on that question that our united con-

cern rose to the highest level. "We cannot build a lasting peace upon the bones of starved children" was the poignant call around which our minds and hearts gathered. Let it be an immediate and persistent demand of the Quakers. We must not rest or sleep on this concern but batter at the bolted doors of national policies until we can bring at least a minimum of relief to the innocent victims of our world madness. Though we have lost the name in America, let us return to the spirit of the name and make our meetings to become "meetings for sufferings." The American Friends Service Committee is doing all in its power, but Quaker voices across America must rise with the voice of Rachel who weeps for her children in desolate lands.

But let us live and work with faith in the heaven of the Kingdom of God. The fury of our storms is largely on the surface of life though they make deep wounds of spirit. In the depths of the souls of men there is regenerative and healing power. The very absurdities and extremities of the hour may finally lift into new prominence the good sense that will be built into the structure of world order. Meanwhile we shall continue to find many small openings whereby goodwill may flow in through "the crannies of the world."

Indianapolis, Indiana.

A Message from American Friends

MEMBERS of nearly all the Yearly Meetings and many other groups of friends from the Americas gathered in conference at Richmond, Indiana, from April 17 to 20, 1942, to consider the many perplexing problems with which we are confronted in this world of total war.

We have felt close spiritual fellowship with Friends' groups throughout the world and have considered ways of re-establishing contacts once more when the barriers which now keep us apart are removed.

This gathering has experienced profound unity in the reaffirmation of our historic Quaker peace testimony. Negatively, we witness to our belief in the wickedness and ineffectiveness of war as a method and its incompatibility with the mind of Christ. Positively, we affirm our belief in the irresistible power of constructive goodwill and the healing principle of love to overcome evil with good, when expressed through Christ-centered lives.

We re-affirm that our primary loyalty must be to the will of God, and to the relationship with all men which springs from the love of God; and that this is a higher claim than loyalty to the State or nation or class.

We have come under a deep conviction of our need for repentance for our failures to live more fully by our principles. We have participated in un-Christian practices in our social order, so that "the seeds of war" are found "in our own garments." Humbly we acknowledge our frequent inability to see the straight road or to take it. We have no authentic word of healing unless we are accepting our responsibility for our share in the sin which war reveals, and are partakers of the agony and suffering which it brings. In this spirit we have sought to face together the complexities of the present situation.

New responsibilities are laid upon us in the education

of the young to prepare them rightly to meet the challenges which lie before them to witness to truth in their lives.

We have been brought into a deeper sense of fellowship with our young men in Civilian Public Service camps, as well as with those who have refused to register for conscience sake. We trust each has followed the light as he saw it. We want so to share in their problems, and they in ours, that we can all go forward together in building the Beloved Community.

The difficulties in which farmers and business, professional and laboring men are involved by the tensions produced by the necessity of living as citizens and as members of the Kingdom, have received our sympathetic consideration. We urge upon all faithfulness to their individual leading, in the faith that God will give the guidance when we earnestly seek it, and that help and illumination come often when we seem to be at the end of our resources.

The conference is deeply concerned over the dangerous violations of American freedoms involved in the forced migrations from the West Coast of the United States and Canada, and would lay upon our members the concern to do all in their power to atone for the wrong done, and to assist the victims in every way possible in their readjustment to normal life. We would also urge our members to endeavor to overcome the prejudice, fear and hatred which underlie this tragic situation.

We have a continuing responsibility for our New Americans who have recently come to our shores because of racial or political persecution in their homeland and while seeking to establish themselves as self respecting and creative members of our communities, are subject to prejudice and discrimination now in our country.

In the present we have a duty to continue to uphold the

rights of conscience, to withstand increasing encroachments upon civil liberties, and the war-time trend towards regimentation, to maintain the sacredness of personality, and to relieve suffering. We have a duty to encourage and to develop here the new measures of welfare and social reform which will enhance the dignity and freedom of the human spirit and help to create conditions in which justice may prevail. On the other hand we are deeply appreciative of the large measure of freedom of belief and expression which continue in the country despite the war.

Starvation as an instrument of policy is a particularly cruel weapon. It denies the fundamental principles of brotherhood. Its effects contain the seeds of future wars. It is politically unwise and morally indefensible. We cry out especially for the child victims of this evil and urge upon all the governments concerned the need of immediate remedy. It is not sufficient to lay the blame on others than ourselves.

This war with its unspeakable tragedy of suffering, hatred, fear and revenge should cease. We urgently ask Friends to do all in their power through education and consultation among our own members and with others, to work for a right and early ending of hostilities. We believe that ultimately only genuine negotiation and agreement, including belligerents and non-belligerents alike, together with the establishment and support of institutions and methods leading to the abolition of war as an instru-

ment of national policy, and the habitual practice of international collaboration for the common good, can lead to a durable peace.

We have a duty to do our best to bring it about that all plans for our social and political life are in accord with the living principles, taught and exemplified by Jesus Christ.

We hold that an essential expression of the Christian life as well as an essential of democracy is the practice of goodwill toward men of different racial, national, religious and economic backgrounds. We urge upon our members especially the duty of using our best endeavors to remove the limitations in our laws and customs upon the freedom, rights and opportunities of any of our fellow citizens upon these grounds.

Finally, Friends, we are persuaded that our Society, small though it is in numbers, has a special mission to the world. This emergency calls for a prophetic word. The Society of Friends must be committed to the way of reconciliation and to the complete acceptance of Jesus' way of life. "There are plenty to follow the Lord half-way, but not the other half." Small bands of individuals committed to this way, moved by the need for repentance and reparation and from whom has been burned the pride of power and possessions and tradition must be raised up from among us; for "there is no hindrance to the Lord to save by many or by few."

"So Shall Thy Strength Be"

By Elbert Russell

VIEWING my impressions of the Richmond conference, it seems to me a succession of urgent, not to say critical, situations that presented themselves to the conference and demanded of it, "Are ye able?" "Are ye willing?" Part of the importance and urgency of these situations was due to the unusual psychology (for American Friends) of the conference. If we ever were simply a small sect, withdrawn from the great stream of humanity, cherishing our own spark of light, this conference indicates that that state of affairs is past.

In the first place, this conference of the leaders was called by the Friends World Committee for Consultation. A few generations ago it would have been called by a Yearly Meeting or a group of Yearly Meetings. In 1937 the World Conference of Friends at Swarthmore was called together by the American Friends Service Committee.

Although this conference in its official membership was confined to American Friends, its consciousness was world-wide. We never escaped the sense that we belonged to a greater fellowship and comradeship. "All American" meant literally that. There were representatives from Canada and from Mexico. As a token of our interest in our marginal people at home, there were one American Indian and one Negro among the delegates, and Peter Makaroff represented our interest in the Doukhobors of Canada. We had a message from the West China Yearly Meeting—larger this year than usual because of the presence of members of the English Friends Ambulance Unit. Bertram and Irene Pickard brought us into touch with the Friends in Great Britain and Geneva. A group of returned workers brought us first-hand understanding of our relief work in France and Spain and Poland, and there was a representative of *The Christian Century* present to symbolize an interest in our work on the part of the churches of America. Through former missionaries in

Japan and workers among the evacuated Japanese on our western coast, we caught a glimpse of the position of the Japanese Friends in the United Church of Japan and of the cruelty of the forced migration of Japanese—aliens and American citizens alike—from their homes on the West Coast. This representation of the work and concerns of our far-flung relief brought us the challenge: Do we care that men flee and suffer and starve in agony? Are "we that are strong able to bear the burden of the weak?" Is the American Society as a whole willing and able to meet this war situation?

And then conscience kept coming into the conference and asking: Do Friends still have a conscience against participation in the war? Are they willing to support the young men who are suffering for conscience's sake? There was a large delegation from the Civilian Public Service camps all the way from California to Maryland. These young men appealed to us for moral and spiritual assistance. In the camps under our care, Friends are in the great minority. They appealed for a more active interest in their situation on the part of members of the Society. They need more visitors and literature, and instruction in the difficult problems which they find in trying to weld a heterogeneous group of religious individualists into a working democracy. That we are not alone in facing the problem of the camps was demonstrated to us by the presence of official representatives from the Mennonites and the Church of the Brethren. These three churches—the Friends, Mennonites, and Brethren—which have a historic peace testimony, find laid upon them the major responsibility for organizing, managing, and furnishing financial support for these camps. This problem alone seemed to many Friends to impose an obligation which sections of the Society are not yet certain they can or will share.

But the presence of conscience posed other questions.

It was Huckleberry Finn, I believe, who said that a man's "conscience takes up more room than all the rest of his insides." This question of conscience occupied a very large place in the deliberations of the conference. Perplexed business men and farmers were seeking light and guidance on how far they could produce materials that were used for war, or how far they could take profits that came from war conditions. Should they seek war priorities in order to keep their business going and so prevent their employees from being thrown out of work? Men and women were asking how far could they participate in measures of civilian defense. Was it possible to substitute contributions for civilian welfare for the purchase of war bonds? Was it possible for conscientious objectors to be used to serve the needs of the war-disordered society, to take the place of nurses, social workers, and farm laborers drafted by war work?

In a remarkably impressive way youth challenged the conference. Some of the high lights of the sessions were addresses or resolutions by young Friends of approxi-

mately college age. They were impatient of our lukewarmness, with our failure to teach young Friends our vital faith, with our failure to train them for the duties and crises of this hour. They confronted us with the fact that probably more than half of our drafted young men went into the military camps and that our support of conscientious objectors is so inadequate. They challenged us to revive again the faith and daring of our founders. They wanted again "to see mountains moved, to see miracles happen."

In the presence of human misery and evil passion, and in the faith of our active leaders and promising young men, the sense of God came again to many of us. We were challenged to look within for the source of our inspiration and strength, to believe God's power adequate to the universal love which he engenders in the hearts of Christian disciples. We were given a banner again, "By this sign conquer," and we felt ourselves commissioned not only to stand our ground, but to go forward.

Durham, North Carolina.

Richmond Conference Summary

By E. Raymond Wilson

THE All Friends Conference brought together nearly three hundred Friends from twenty-seven Yearly Meetings, the most representative group of Friends which have met together since the World Conference in Swarthmore in 1937.

We have been going through the process of thinking together about our opportunities and responsibilities as Christians and Friends in a world at war.

It has been helpful to try to make up our minds in earnest Friendly discussion. Our ideas may be canned, but they are not vacuum packed. They may not be fully polished, but they have at least been scratched in the sanding machine of earnest discussion. Members of the conference have different gifts and contributions. They come from different backgrounds. They reach out to God in different ways and yet there has been a deep underlying spirit of love and unity. They differed some in their particular attitudes as to what could be done about the war, but they were united in feeling a deep sense of the tragedy of a war-torn world.

One complicated area of discussion ranged over the immediate problems which military conscription and our entry into the war have brought. It became clear that there was no unmistakable pattern that could be laid down for every individual. Business men find themselves involved in relationships with partners, with stockholders, with employees, and therefore their individual freedom of action is limited. Thomas E. Jones spoke tender words of helpfulness to the hearts of many people enmeshed in situations for which there was no easy and obvious course of action. The discussion encouraged Friends to take the initiative actively in doing the things which ought to be done and to continue the normal course of their usual responsibilities where possible; and stress was placed upon the social value of dissent rather than conformity as a means of influencing a world toward the aspirations which we hold. We reviewed briefly some of the opportunities presented by the Civilian Public Service camp program which now includes 2500 men in camp, with 1089 under assignment coming not only from the three historic peace churches, but from nearly one hundred religious groups and denominations. These camps are de-

signed to maintain the spiritual dignity of men subject to military conscription, and to provide a living witness for the groups from which they come. They are developing new patterns of constructive citizenship where men work for the common welfare without financial remuneration or substantial rewards. They are working out new relationships with governments on a wide scale, whose social implications are not yet fully clear. Men in camps are characterized by desire to serve in hotter spots at home and abroad in the relief of human suffering and service to underprivileged groups, and in attempts at reconciliation. These camps should provide a reservoir of men disciplined in group living for service on many frontiers of tomorrow.

We were reminded of how deeply intolerance has developed, even among American citizens, toward their fellow citizens who may have come from another national origin, and it is shown again how peoples are oftentimes more intolerant and more cruel than their governments. Mention was made of the thanks from the Japanese government sent through neutral sources for the help which Friends have given, especially to women and children, in the enforced migration from the West Coast. While extending what aid they could, Friends have made it clear that they do not condone this policy of evacuation.

The discussion on preparation for durable peace was very brief and sketchy. One session was devoted to the questions regarding international police force in the evolution of world organization. It was brought out that we should put the emphasis on adequate means of peaceful change and on developing the institutions of international government so that we can make the maximum progress toward the continuous shaping of justice. In that way both the questions of disarmament and coercion can be reduced to the point where they may be soluble. But without adequate processes of justice there is no possibility of disarmament nor the elimination of coercion. We reviewed some of the minimum obligations for the beginnings of international organization. At a time when American communities are offering bounties for bombing babies, our hearts are torn by the tragedy of a starving world. Our farmers have produced the largest surplus of food which any country has ever had in the history of the

world, yet because of the blockade and war, millions are starving in Europe and Asia. You cannot starve a new world into being, and the bones of dead children are the poorest foundation for building a world of peace tomorrow.

We sought for some appropriate word or action regarding the ending of the war without arriving at a clear sense of unity on what might now be appropriately done. We were urged to resist step by step the trend toward Fascism and increased militarism in our own country. The war is the surface expression of a fundamental world revolution, with social forces and institutions in rapid flux. Drawing a clear blueprint of the postwar world is impossible, and we were warned against being the "Rover Boys of reconstruction." Our thinking and planning must be dynamic, because working toward the future is like rowing a boat in a storm when one tries to keep afloat and make progress by tacking into the wind, rather than the simple task of driving a locomotive down two iron rails.

Friends' groups around the world were made vivid by quotations from the Chinese Friends who spoke of being "overwhelmed by power and love in the fifth year of war," and rejoiced because they had a larger number of people at their Yearly Meeting than they had had for a number of years. We were invited to visit Friends in Mexico and Canada, in Europe and Asia as soon as the opportunity would be open, and Friends' groups throughout the United States. Many times concern was expressed for our members in military camps who ought to be followed by correspondence, our prayers, our visits, and loving fellowship. Also many young men and women are frustrated by a world in collapse, are wondering whether moral standards are worth keeping when men are being trained to kill and destroy. A younger generation of boys and girls are eager for the sharing of our experience and insight and sympathy.

What are some of the elements suggested for the message of Friends today:

Humility: Too much we are living on old capital. If our concern is centered on the other fellow, we are not nearly so likely to be trapped by our own self esteem.

Repentance: An element absent from the statements of governments and statesmen today, and yet if we are to call on governments and peoples for repentance, we must begin by repenting ourselves for our failures, our timidity, our compromises, our weaknesses.

Forgiveness: There can be no lasting peace without forgiveness. The oppressors need our love and pity perhaps even more than the subjugated and oppressed, who develop a certain spiritual quality in their own resistance. When Passmore Elkinton reviewed some of his contacts with the Japanese Friends, and then suggested some of the steps by which our country became involved in the war, he cried out, "Why should God forgive us?"

Courage: Too often we have been haunted by timidity and have neither said nor done what we might.

Vision: Anna Brinton quoted the poignant words of an early Friend, "You that see your wants are nigh them." John R. Mott defined vision, "to see before they see, to see farther than they see, to see what they do not see."

Synthesis: Friends stand between Protestantism and Catholicism, between countries and chasms like France and Germany, between great political and social systems where we need healing, understanding, integration and reconciliation.

Suffering: In Errol Elliott's words, "Man has only accepted freedom when he has accepted responsibility to make men free." We can have no useful part in the reconstruction of Europe unless we can understand and

enter into the suffering which men and women have gone through during the last twenty-five years and during the tragedy of this war.

Power: The need is for people who know God by something more than hearsay. The hunger of young Friends for a deep spiritual experience and for reality was voiced by Canby Jones, who said young people were not able to find a satisfying answer in social service or in activity—that they wanted to know the reality of God in their lives, and if one were to give a message he had to live the message.

Love: "Not where I breathe and eat, but where I love, I live." Might Friends be characterized by the sparkling phrase from Thomas Kelly, "Glorious colonies of heaven."

As we go away from the conference, our meeting together is not an end in itself, but a preparation for living more fully. In a world to which we return we must not mistake a resting place for a journey's end. Earl Fowler, when speaking of the haunting vision of the ideal and how little our practical lives measure up to it, expressed the hope and abandonment of youth when he said, "I want to see mountains move. I want to see the lame walk."

E. Raymond Wilson and Homer J. Coppock served the Conference as Presiding and Recording Clerk, respectively.

The Christ of the Andes

Why have you never met me
Before this evening,
Stranger and friend
Who didst ascend
These solitary heights?

My home is not alone
In Uspallata Pass,
Here in the shadow of a mighty rock.
My gentle spirit hovers
Above the Andes Mountains
As in your own, now distant land,
Your town,
Your house and garden.

Go then,
Return to your abode,
And be aware of my companionship.
There will be many days of death and danger
When you might want to call on me,
Discover me,
To a distracted world,
Me—who is walking by your side:
The patient man of peace.

The Christ of Rio De Janeiro

Come and look down with me
From the peak of Corcovado,
Over the forest-clad slopes,
Over the crescent-shaped beaches,
Over the splendid, beautiful city,
And far out over the sea.

Come and look down with me
From the peak of Corcovado.
But leave behind and forget
All pride, all littleness,
For you come to behold with me
Earth's manifestations of love.

Guilford, North Carolina. GERHARD FRIEDRICH.

Friends Responsibility for the Peace

By Murray S. Kenworthy

THE responsibility of Friends for a just and durable peace inheres in the very nature of Christianity as we interpret it. We conceive Christianity to be the way of life, the type and quality of life Jesus taught and lived; one centered in goodwill and service, and one that honors the rights of every human individual and the sacredness of his personality. Since the war method of settling conflicts violates every principle involved in this idea of the Christian life, we, as Christians, must seek its elimination.

That the founder of our faith anticipated a time when peace and tranquility would be universal is predicated in the prayer, "May Thy kingdom come, Thy will be done on earth as it is in heaven."

When we apply ourselves to the task of securing a just and durable peace, we find it more intricate than the signing of an armistice or the articles of a dictated peace such as that written at Versailles. The renewal of the World War after an armistice of some twenty years is a clear indication of the lamentable failure of the "peace makers" of that day to understand the causes of that war and the consequences sure to result from such terms imposed upon the conquered peoples.

Before there can be any real progress in peace making there must be a realization of certain fundamental principles. Among these is the Christian assertion that the moral law is universal in its functioning and that nations as well as individuals are alike subject to it. There must be no watering down of this fact.

We must realize that vast and significant changes are taking place. The development of mechanical equipments, the discoveries in research laboratories, the reduction of the time element in travel and the dissemination of news, the discovery and transportation from one area to another of the world's many natural resources—such factors have produced such radical changes in human relations that we are caught unprepared to meet the new problems created. We are in the meshes of individual, social, cultural and economic clashes so drastic and revolutionary that the greatest crisis of all time is upon us.

But how are Friends to meet this era? Several attitudes may be taken. Perhaps the "easiest" one would be to become a monastic order and as far as possible withdraw from the activities of the world. But Friends have not been disposed to retire from the world.

We have for nearly three centuries accepted the teachings of Jesus as direc-

tions for practical service rather than as "counsels of perfection." Our many activities have somewhat vindicated our claim to be both mystical and practical in our religious life. We have, however, no right to boast of our righteousness.

As pacifists it is not easy to be consistent in all things "when we walk with the crowd in the road." Some will feel that since we are inevitably, against our wills, involved in supporting the war effort, we might as well be all out for the present conflict and help get it over. Many others will listen to the old, old argument that this war is different and they will succumb to its apparent truthfulness. But many will feel that we must "walk with the men in the road, seek out the burdens that crush," and "help carry their load" as we think Jesus would have us do.

No satisfactory rules for those who walk in the road have yet been written, but in the teachings of Jesus as found in the Sermon on the Mount and elsewhere, we do have the guiding principles. These are perhaps expressed most explicitly in the Golden Rule and the two commandments, "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Further guidance comes from the Spirit who has been sent to "guide you into all truth."

We must also bear in mind that the times in which we live are no more difficult than those in which Jesus did his great work. The fact that he lived and worked in a country of people conquered and subjected to the might of the Roman Empire ought to encourage us to follow his example, even though we may seem to be as "sheep among wolves."

Since it is true that the seeds of war germinate and grow in the soil of passion and lust, one of our first duties is to spiritualize the human heart—our own first, and then as large a number of others as possible.

It is not enough that people be "good," they must be "good for something." Our task here is educational. If our experience is of even prospective value, we should be ready to share it with the world.

For instance, we do know that kindness, goodwill, and helpful service count. Abundant evidence of this can be cited in the countries where we have rendered relief. Even the roving Kirghiz, of the east Volga area of Russia, refused to take food from the Friends warehouse in a village which they had captured, saying that since Americans loved chil-

dren and had sent that food to feed starving children, they would not take it. The difference in attitude of the Filipinos and Burmese to the United Nations in the present war is no mere accident—that difference is certainly due to the nature of conditions accorded them by their "masters." It is quite possible that the "good neighbor policy" can be more effective than military coercion.

War as a method of obtaining or defending desired ends is an old institution. The oldest known monument, said to date from 5300 B.C., is a war monument erected to commemorate the conquest of the Sinaitic area by the Egyptian king, Semerkhut. It is evident that civilization, as we know it, cannot save us; for wars have steadily and rapidly increased as man has grown "more civilized."

In our task of proving that there are better ways, we may feel at times the uselessness of the effort. But our venture is not a hopeless one. The teachings of certain prophets and Jesus, coupled with the fact that war does not accomplish desired objectives, whereas adjustments based on justice and goodwill do, substantiate our claims that the war method is fundamentally wrong—these and many other facts we must consistently declare to a war torn and weary world.

We cannot, however, depend upon words; we must show the way in every area where we live and do business. Nor will this be easy, for we are all human and subject to definite limitations. But it was to men, perhaps rather ordinary men, that Jesus committed the gospel.

While none will escape the difficulties inherent in an honest effort to be consistent to Christian principles, few will have a harder task than conscientious businessmen in these days of priority and change, and those employees who suddenly find their work turned into war production. If a manufacturer says that he cannot make munitions and decides to close shop for the duration, then what about the men and women with families who are left to the uncertainties of unemployment? Of all the areas of conflict, that of capital and labor often seems the most distressing and close at hand. Many Friends engaged in manufacturing have in a measure found ways of easing this tension.

Among our immediate objectives should be the effort to secure the cessation of this war at the earliest possible moment by negotiations based on justice and mercy for all peoples involved—those of the "united" and "axis" nations,

the "conquered peoples," and those of the colonies. Conferences such as that held at Delaware, Ohio, and our own, just held in Richmond, Indiana, have given us concrete proposals on the religious, social, economic and political bases for a just and durable peace. Upon these bases, some competent conference should plan, in as much detail as possible, a practical set up for a world organization and announce it as a basis for an immediate negotiated peace.

For many years we have heard of the "Yellow Peril." We must reconsider our relations to the dark skinned peoples of

the world, who constitute the great majority of the human race. Smarting under previous treatment, millions of them are out to even the score, if not to seek to turn the tables. This problem is not confined to the Orient. The Negro, the Japanese, or a member of some other group likely lives in our town or works in our home; what solution have we for this situation?

Thousands of innocent women and children are hungry, even more they are dying of cold and disease. We must continue more aggressive protest against a policy of killing children in order to as-

sist in attaining a military victory.

In a research laboratory, hundreds, sometimes thousands, of experiments must be made before the desired end is attained. This venture of ours in human relations, this walk with the crowd in the road, in the effort to find and eliminate the causes of friction and conflict, is indeed as great as any research—the greatest of all such efforts of all time. We must be patient with, sympathetic and helpful to all who carry this responsibility, praying that Divine assistance may be given them in their venture.

Marginal Reflections at Richmond

By Bertram Pickard

MANY reasons were given, during the impressive Memorial Service which so unexpectedly and sadly preceded the Conference, for Walter Woodward's unusual influence. One advanced by President Dennis of Earlham interested me particularly. He suggested that Walter Woodward understood well, and combined to a remarkable degree in his own person, the two chief "types" to be found within the Society of Friends, namely, the man of practical affairs, and the man of spiritual vision.

This naturally made one think of Jung's division of mankind into the two major categories of "extravert" and "introvert," coupled with the idea that life itself necessitates a constant movement toward equipoise and balance between these two different, but complementary, approaches to reality.

Perhaps Walter Woodward came nearer to the norm than most; was abnormally normal in fact? But such normality is exceptional, perhaps even a species of genius, given the difficulties of such a balance. This would account, at one and the same time, for Walter Woodward's disarming simplicity yet indefinable power of influence. Nothing attracts, in an age of maladjustment, so much as an "individuated" person, as Jung would describe someone whose personality is integrated, or whole.

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An English Friend may perhaps be permitted to point to the paradox that a conference held at the very Mecca of the "pastoral system" was singularly free from preaching! No session degenerated into that spate of sermonizing and mutual exhortation which has sometimes clouded discussion, in London Yearly Meeting, of great contemporary issues of applied Christianity.

There was in the treatment of immediate problems and perplexities an almost

stark directness and realism. Admittedly public confession by individual Friends that they "simply did not know what to do," is not the last word either in personal or corporate guidance. But it is, surely, the indispensable, and Quakerly, *first* word, without which no new light can break through the mists of phrases and formulæ forged in other days, to fit different circumstances.

* * * *

President Roosevelt once observed that peoples were much more trustworthy than governments in matters of political righteousness. W. Orville Mendenhall's dramatic account of the mass evacuation of Japanese and Japanese-Americans from the West Coast was clear proof that, in this particular instance, the government was far ahead of the people.

The action of the American Friends Service Committee in this emergency is a perfect illustration of the way public and private organizations can work together for good. But legitimate satisfaction in such service was more than counterbalanced at Richmond by the haunting sense of shared responsibility for the spirit of racial discrimination that had precipitated such cruel expedients. How might the country atone? How might Friends play a part commensurate with the note of repentance struck at the outset of the conference? One felt the tension of mind and spirit coming from a basic belief in racial equality coupled with an experienced knowledge of the difficulties of applying the principle. The British Commonwealth and the American Republic are today faced by an old problem in a new guise; the problem of racial equality is upon us all; the war has sharpened the issue everywhere, at home and abroad. Surely, here is one ground among many for a truce to mutual detraction and for a pact of mutual toleration and

helpfulness between the English-speaking peoples.

* * * *

It was perhaps inevitable that consideration of peace aims and post-war reconstruction should bring to the surface those sharp differences of view among Friends which have marked discussions of peace and war in recent years.

But, if in the plenary sessions too much time and emotion were somewhat fruitlessly expended over the vexed question of coercion, in the smaller group consideration of the same themes there was a greater sense of unity in diversity than often prevails in such political discussions.

The fact that there can be so much unity concerning basic principles and ultimate goals, and at the same time such deep and sincere division of opinion and of judgment about methods and means certainly gives pause to think.

Are Friends wrong to labor so long to find formulæ upon which all can agree? Or would it, perhaps, be better to spend such time and energy in probing the reasons—for there must be reasons—why such apparently deep differences exist the moment the field of political judgment be entered?

I venture to think that the Richmond experience confirms a conviction growing in some Friends' minds that on an issue like that of international police power, for example, it would be better to try and state frankly the differences in opinion rather than to seek a form of words which, though intended to express the largest measure of common agreement, may only result in leaving many dissatisfied and some distressed.

May it not be that, when once the fear of being committed to something not believed has been removed, the process of truth-finding and of narrowing differ-

ences can proceed without compromise and with calm?

Moreover, do we not too easily assume that these differences should disappear? The fact is, truth about complex human relationships is never simple. There are always many facets; different people, because of differing aptitudes and experience, necessarily place the emphasis differently.

The discovery of truth in such matters is a question of progressive synthesis arrived at through the patient confrontation of differences, followed by their integration. The process demands the highest gifts of reason and imagination. The Quaker method of doing business—as was brought out at the conference—is a uniquely effective instrument for such synthetic truth-finding. But to be

effective it involves a high degree of mutual tolerance, appreciation of difference, and open mindedness.

* * * *

A leading American Quaker said in Amsterdam some ten years ago that American Friends would probably only achieve a sense of national unity across the various geographical, historical and theological barriers which tended to separate them when they found themselves part of a world-wide Society of Friends.

In this connection it is at least worth while observing that the American Section of Friends World Committee for Consultation is the most representative body of American Friends that has existed to date.

And was it just coincidence that the session at Richmond which was primarily devoted to the thought of Quaker groups around the world was the one in which the conference touched the deepest place in sense of unity and inspiration? May it not be that in striving to accept the unique responsibility and opportunity that is coming to the largest group of Friends in the world (i. e. the American group) in a situation where global war is calling for global efforts at reconstruction and reconciliation, American Friends will find a new sense of mission and a new depth of experience of the living God? This is the indispensable prerequisite, as was pointed out, for service with, and on behalf of, suffering humanity.

Media, Pennsylvania.

Friends Plan Christian Advance

Report of Annual Meeting of Board on Christian Education

By Lillian White Shepard

THE beautiful strains of "Dear Lord and Father of Mankind" floated across the empty auditorium of the First Friends Meetinghouse in Richmond, Indiana, on the morning of April 15. They came from the Board of Missions, meeting in the north end of the building. A voice in the meeting of the Board on Christian Education in the other end of the building broke the silence of morning devotions to pick up the strain of the well loved hymn. Soon the rest of the members joined in following the Mission Board as they led off in each stanza. This devotional expression seemed highly symbolic of the unity of the work of the various Boards of the Five Years Meeting, the Mission Board seeking to shed the Christian light in unreached parts of the world, the Board on Christian Education intensifying the light in the mother meetings and their communities.

The annual meeting of the Board on Christian Education, April 14-16, was more of a planning period than the more conventional type of board meeting consisting of hearing reports and making decisions. The program to be planned was that of an Advance in Christian Education.

A number of years ago the Methodists and the Baptists projected a long term forward movement in religious education. This spread into our interdenominational program, known as the United Christian Advance, under the guidance of the International Council of Religious Education. This program began this year and is to last for four years. The aim of this advance, in brief, is more and better Christian education.

The Five Years Meeting Board on Christian Education being a constituent member of the International Council of Religious Education, has been cooperating with this Advance program. It was felt by the Board that to benefit in the largest way from this united movement, we must plan our own specific Advance. It was to this task that the sessions of the Board were largely devoted.

It was thought by the Central Committee of the Board that a Friends' Advance in Christian Education should be indigenous, and the rest of the Board seemed to concur in this. By indigenous we mean it should grow up out of our local meetings, arising from their own sense of need, and should progress in a direction which would meet their needs. In keeping with this principle, a postcard questionnaire was sent to pastors or leaders of all our meetings asking two questions: in what way is felt the need of advancing in Christian education and in what ways may the Five Years Meeting work with the local meetings. The answers to this questionnaire were and will be taken into consideration in shaping up the Advance. Two oft-repeated needs in this response were better training of leaders and more Friendly materials. An advance folder was also sent bearing these questions:

1. Can you make your Sunday School and young people's work more effective in helping children and youth to live as true Friends?
2. Are the purposes you hope to achieve through Christian education clearly defined and kept before the meeting?
3. Does your meeting have a Christian education committee continually evaluating and guiding your educational work?
4. Is your Christian education committee devoted enough to educate itself constantly?
5. In your adult as well as children's educa-

tion are you emphasizing the distinctive faith and practices which justify our existence as Friends?

6. Is your educational work profitable enough to children and youth that they are eager to bring their friends?

7. Are you attempting to reach unchurched children in your neighborhood?

8. Are you working with your community to create the best possible atmosphere for all youth?

Another aspect of an indigenous program of Advance, would be to have a truly Friendly Advance, that is, one that would have the earmarks of our own beliefs and practices and in this way be differentiated from the United Advance. But this would not prevent us from cooperating at every possible point with community forward movements in Christian education.

The Board meeting opened with two keynote addresses, one by Errol T. Elliott, chairman of the Board, on "Friends for Christian Education for Today," followed by Percy M. Thomas, ex-officio member of the Board as Educational and Promotional Secretary on the subject, "Planning Our Advance." Following this the rest of the two and a half days were devoted to whole and departmental meetings discussing the needs of local meetings and what aims in each department would best meet those needs. Before long the aims of each department, reasons for these aims, and methods of carrying them out will be in mimeographed or printed forms available to all meetings.

One of the concerns unanimously felt was for personal guidance for our young people. A recognition of how much they bear the brunt of world conditions and how difficult is their task of becoming and keeping integrated made the Board feel the urge to devote themselves more than

ever to encouraging and guiding youth.

Every one of our eleven Yearly Meetings was represented at the Board Meeting and most of them by their quota of two delegates. In a few cases there had to be substitutes for regular Board members. There were a number of visitors besides the representatives.

The meeting was marked throughout with a sincerity and earnestness of purpose on the part of the Board members from New England to California and a willingness to work to bring a great religious experience to children, youth and adults throughout the Five Years area. This spirit was brought to a high level

of common consciousness in the half hour spontaneous worship meeting which closed the Board sessions on Thursday noon. In these last minutes together, several members sought to express the joy and strength we all felt in this sharing of God's work for that better world which we call the Kingdom.

Building World Christianity

Annual Meeting, American Friends Board of Missions

By Dorothy Heironimus

WORLD missions have laid the foundation for the present ecumenical movement, Elbert Russell pointed out in an address before a joint meeting of the American Friends Board of Missions and the American section of the Friends World Committee for Consultation in Richmond on April 16th. Missions have brought changes in the thinking and attitudes of the home churches, while the first steps toward interdenominational cooperation and unity have come from the younger churches. Through a series of world conferences, Christians in the older churches came to realize that Christians in the field could not be regarded merely as new converts, for they are capable of leadership on their own part. Christianity is really one, and the divisions are after all only minor. The suspicions which prevailed at the first conferences following the World War gave way to greater confidence, until in 1937 a committee was formed to draw up a constitution for a world-wide organization.

This progress does not mean that the foreign missionary enterprise is no longer needed; rather, it has been made more essential. Evil also is ecumenical, and the world still awaits Christianization. The problem of the spread of Christianity is not geographical. There is a growing need for missionaries, but they must be capable of working through and with the younger churches. In the long perspective of history the most important contribution of America to world civilization will probably be the missionary enterprise.

Merle L. Davis likewise emphasized the world view of Christianity in his report to the Board, pointing out that all great world movements have been religious in foundation, but Christianity alone holds forth promise of world peace and of the regeneration of society. Today Christianity has a wider spread than any other religion, with churches in practically every important city and town of the world, with perhaps the exception of two countries. Through these the individual Christian enters into fel-

lowship with Christians of almost every other country. As these lines of fellowship are multiplied across national boundaries, in time the giant War, itself, will be destroyed.

Compared with the mission work of other denominations, the American Friends Board of Missions has been fortunate in that actual warfare has not yet touched the areas in which we have work. The movement of missionaries has been restricted, however, and it appears doubtful if passage can be arranged for the new workers who were appointed to Africa. Workers in need of furlough or wishing to retire from the field also find it impossible to secure passage to this country. Great increase in the cost of living during the past three years has been experienced in the British possessions where Friends are working.

Specifically, the Board faced the problem of sending Albert and Dorothy Ellis, who were appointed to the educational work in Africa, to the field. Albert Ellis, who is a graduate of Whit-tier College, has taught in the Biology Department of William Penn College since 1937, and Dorothy Ellis will graduate from that school this year. Since it does not seem probable that passage can be secured to Africa, they plan to return to Penn this coming fall. The Board also discussed ways of protecting the workers now in Africa from over-work and will urge them to conserve their health, taking longer vacations if that seems necessary. Little prospect was seen that arrangements could be made for the Totah family to leave Palestine at this time, although they wish to return to the United States.

As a means of relieving the financial position of its workers, the Board has restored the ten per cent reduction that was made in salaries and child grants several years ago, feeling that it could not ask our workers to continue to bear the whole increase themselves.

Plans for an amalgamation of the Friends' educational institutions at Highgate, Jamaica, were presented to

the Board, which decided to send representatives to study the proposals more closely. A member of Jamaica Yearly Meeting has offered a tract of eighty-three acres adjacent to the Swift-Purcell grounds, to which the Infant School, Lyndale Home, Continuation School, and Friends' College can be transferred, to be operated as one continuous system offering training from the nursery grades on through specialized training for teachers and social workers. It is hoped that Merle L. Davis and Howard W. Cope, Chairman of the Board, will be able to visit Jamaica this summer to confer with leading Jamaican Friends. On this same trip they would visit the annual Summer Conference of Cuban Young Friends, held at Gibara in August.

Francisco E. Estrello, two of whose poems appeared with his picture in a recent issue of THE AMERICAN FRIEND, was present at the sessions and talked on the work of Mexican Friends. He appealed for an additional worker in the field, for with the exception of Leopoldo Zavala, now past eighty years old, he is the only Friend giving full time to the needs of the Mexican meetings. The meetings themselves are trying to build up the leadership they now lack, through special work with their young people and through laymen's institutes. The work of the American Friends Service Committee in two regions of Mexico was reported by representatives of the Service Committee: William Eves, Edward Morgenroth, and David Richie.

Other workers present included Annice Carter of Palestine, Ermin and Ruth Perisho of Wyandotte, Oklahoma, and Westine Shufelt of Seneca Council House. Alice Brave of the Kickapoo Mission Meeting was welcomed as representing our Indian Friends, as was also the young student from the Indian School who accompanied the Perishos. Among the sixty-five guests who attended one or more sessions were several members of the Associated Committee on Indian Affairs, which had just concluded its annual sessions at Quaker

Hill. Thirty-three members of the Board were in attendance at the sessions from April 14th to 17th, including Clarence Hinshaw of Iowa, Lena Ragan of North Carolina, Ora Carrell of Nebraska, and Ada Lehman of Canada (representing Ella Firth), who were present for the first time.

ANNIVERSARY OBSERVED BY SERVICE COMMITTEE

The Twenty-Fifth Anniversary celebration of the Service Committee was held in Swarthmore, Pennsylvania, on April 30th, exactly twenty-five years after the first meeting of the committee which organized the "Friends National Service Committee" on April 30, 1917. The name was changed to the present one several weeks later. Nearly five hundred people enjoyed the privilege of fellowship and reminiscence, as they ate supper together among the fragrant lilacs on the meetinghouse lawn. Photographic albums, containing pictures of Service Committee work and workers, were on display in the Whittier House.

At the evening meeting, the gallery was occupied by the Friends who were present at the first Committee meeting, officers and persons representing nearly all phases of the work undertaken by the Service Committee since 1917. Rufus Jones introduced them all, and then spoke of the Service Committee as this generation's contribution to the great story of the Society of Friends. He outlined the contribution of early Friends, and their testimony to the Inner Light, unfolding, by this process, the history of the Society and the challenge which it lays on every member.

He introduced Homer Morris, who was present at the first committee meeting, and has worked with the American Friends Service Committee in German child-feeding, the Russian famine, in the coal fields, and on the staff. Homer Morris described the first committee as one where groups of Friends did not know one another, nor did they know what decision to make except to proceed as way opened. He was thankful to see the groups become so closely united during the years, and to understand that the only way the Service Committee

could ever go forward was to continue to proceed as the way opens.

Clarence Pickett looked forward to the future, something which is never easy, and incredibly difficult now. He stressed two main problems which Friends must face. First, the necessity to find a way to meet violence and force with non-violence, and second, the need to be far more alert than we are to the importance of the race problem. Hundreds of young people are turning to us, and we must have a constantly growing organization for them.

Anna C. Brinton referred to the work of the Service Committee as the task of the non-professional. The responsibility for service is laid on every individual and we all must face the problems before us. There is need to understand the causes for suffering, in order to try to eliminate them, rather than to emphasize big relief jobs. She read various extracts from George Fox and James Naylor which are as significant for the 20th Century as they were for the 17th. After a brief period of worship, the meeting closed.

Attempting the Impossible

By Dorothy Canfield Fisher

THE subject of the American Friends Service Committee is a tremendous one, with roots going down deep into our American life. I want especially to emphasize what seems to me to be the basic facts about the enormous prestige which has come in the modern world to the American Friends Service Committee, which is that that prestige is based upon their integrity and practical success in realistically handling situations in the actual world. The value of integrity itself has never been more brilliantly and dramatically shown than in the universal feeling among all kinds of other doers-of-good, even among the Roman Catholics who are so well organized themselves, that whenever anything in the way of a campaign for the welfare of humanity is in the hands of the Friends Service Committee it will be done honestly. There is in this story a comment on the value of plain honesty in human life which would be melodramatic if its true implications were brought out.

I do not think that this prestige so universal, so warm, so unqualified, comes, to much of any degree, from the recognition of the spiritual basis of the Quaker form of religion, because only a small proportion of the great numbers involved have any clear idea of what

This well-known writer was invited to speak at the Twenty-Fifth Anniversary Meeting of the American Friends Service Committee held April 30, in Swarthmore, Pennsylvania. Though unable to attend personally, she wrote this article, which gives an apposite and somewhat different interpretation to A. F. S. C. activities, as seen by one outside the Society of Friends.

that spiritual basis is. This ignorance, on the part of people who absolutely trust the American Friends Service Committee, makes their faith in the Friends almost like a laboratory experiment, showing the value in human life of pure integrity. With respect for that integrity, there is also respect for the practical efficiency of Quaker welfare organizations. Practical success depends of course (among other things) on a realistic sense of what it is possible to do. And here comes in the sliding scale of what is possible. For of course possibility in human affairs is not a material unchanging object like a wheelbarrow, but depends greatly on the fervor of the motives impelling people to attempt to do what seems impossible.

Saint Francis of Assisi, for instance, could be said to have made a complete

failure of his attempt to attack the love of property in the human heart. Long before his death, his very followers were going against the basic principle of his life. And certainly since his death, hardly one person in the whole church has literally lived up to his idea of owning nothing. And yet from another point of view, one might say that Saint Francis of Assisi made the greatest assault ever known on the evil of the love of possessions in the human heart, because since his day no possessor has been able to have a completely quiet conscience about it. The uneasiness of those who have too much when they are confronted with the existence of those who have not enough, can be said to stem in great part from Saint Francis. And yet he was wholly impractical in the literal sense of the word.

The Friends Service Committee has always been practical in that it has not undertaken enterprises beyond the ability of fairly superior human beings to understand and to live up to. In this they have been following the example of the Quakers like John Woolman, who while deeply troubled about the institution of property could not think that it was not a moral duty for a man to make provision for his wife and children in the matter of owning enough so that

they would be safe from economic need.

The Friends Service Committee has most notably stepped across the barrier of nationalism, one of the great moral diseases of our time. When they went into Germany immediately after the Armistice to do relief work there, they were doing a great piece of moral pioneering.

But we have in our midst now a moral disease—the disease of racial prejudice—which is much more acute and poignant even than nationalism. You must all know that the Friends Service Committee has been—I won't say criticized, but perhaps wondered at—in that it sends its well-organized, ardent relief work to the ends of the earth, but does not effectively attack the discriminations against our colored fellow-citizens even in Pennsylvania right around it. Everyone knows that a good deal has been done to modify and qualify the hardships of the life of Negroes in the United States by Friendly influence. But there has been, or so it seems to outsiders, very little of that burning fervor which, after all, is the fire under the boilers of any great enterprise. Now this *may* be because of the instinctive wisdom of Quakers in not undertaking the impossible. It is certain that racial prejudice, far more than nationalism, has its roots in *social customs*, and *their* hold on human nature is infinitely deeper and more tenacious than any legal form. It is possible that a serious, ardent, whole-hearted, all-out effort on the part of the Friends Service Committee to get for Negro men, women and children in Pennsylvania towns even their whole *legal* rights would be asking a self-sacrifice really too great for Quaker younger people or older people, in their daily lives. It might be demanding of superior, but not saintly, people the sort of self-consuming fire which upheld Saint Francis of Assisi in his impossible campaign. I do not know about that, and I suppose no one can. But it is something which recurs to the mind of outside people a great deal, when they think of the Friends Service Committee.

If this moderate, not passionate, attempt to alleviate the hardships coming from racial prejudices comes from the Quaker sense of practicality—that is, a realistic sense of what is really possible to do under existing conditions—then there is, so it seems to disinterested outsiders, another form of activity which might appeal to them. John Woolman's preoccupation and that of Saint Francis of Assisi with the question of owning of property is still a major one in the minds of all conscientious people in our day. I think it is generally felt that Saint Francis of Assisi sets an impossible standard, only available to real fanatics. That is, to follow him liter-

ally. But in the form of improvement of the *mechanism of distribution* of property in the United States, there might be a field for the activity of the Friends Service Committee which would suit its superior Anglo-Saxon genius of deep moral earnestness and at the same time a sense of practical reality.

On the side of production, there is of course a great deal to be done because of the almost complete deadlock between capital and labor in the matter of responsibility and authority and control. But that is so enormously complicated and so envenomed a field that it would be hard to know which way to proceed except, in general, with the inculcation of patience and good feeling, which is the particular Friendly contribution.

But in the field of distribution of goods, there is pioneer work to be done; the old grooves are not so deeply worn; something might be done along very practical lines to alleviate the hardships due to our present conception of private property. The whole system of cooperative distribution seems to many of us to call out for such help as could be given by the Friends Service Committee's younger members. It requires study; many of them are highly educated. It requires active participation, without asking abandonment of any other form of earning-a-living activity. It needs, greatly needs, superior minds and well trained brains. Here is something which John Woolman might have been glad to help out. And it is here at home, not far away. This makes it both easier and harder to handle, in that it is always easier to manage far away welfare work because one does not know about the multiplicities of smaller interests across which any effort to do good must touch. But it is easier to do because it falls into the personal experience of almost every Friendly person.

"IS IT I?"

Is it I who fail my Savior
By some kind deed undone?
Is it I who cause Him pain
For some loving word unsung?

Is it I, my Gracious Master,
Though I claim to love Thee so,
Who by my lack of kindness
Fail thy seed to sow?

I am weak—impatient—blind—
And so often fail to see
That Thou, my Heavenly Father,
Hast a special task for me.

And so, I pray along my way,
And praying, seek to be
Obedient—faithful—loving—
Devoted, Lord, to Thee.

RACHEL A. OSBORN.

Detroit, Michigan.

SIMKINS SAFE IN CHENG TU RELATE EXPERIENCES

On May 6, the Central Offices in Richmond received from Robert L. and Margaret T. Simkin a fascinating and detailed account, written on February 1, 1942, of their journey from Java to Burma last January when their boat was torpedoed by a Japanese submarine and they were wounded by shell-fire after leaving it for the life-boat. Upon being rescued, they were taken to a hospital in Bassein, Burma, where they received medical attention before starting their northward journey.

The last message received was transmitted by radiogram on April 25. It stated: "Arrived Chengtu safe and well by Friends Unit station wagon. Inform everybody."

The letter is full of visible suffering and torture, constantly overcome by the spirit of an indomitable will. We quote here several paragraphs of the letter and ask Friends who desire the complete letter to address the American Friends Board of Missions, Richmond, Indiana, for such.

"You perhaps know that in making our decision to return to China we have consciously faced the possibility that we might lose our possessions, even our lives.

"... Altogether we slept on the water seventy-seven nights. On arrival at a port in India we found a small steamer leaving the next day for Rangoon. We weighed carefully the question whether we should remain in India or should proceed on our way, and decided upon the latter course.

"At 3 a. m., January 22, a lighthouse off the Burma coast was visible. About 6 a. m. came a tremendous crash, the explosion of a shell from a submarine. A torpedo had first been fired, but it missed us. Thereafter crash followed crash, sixteen or seventeen in all, as fast as the gunner could load the shells. . . In the semi-darkness we groped for and put on our clothes and our lifebelts, . . . and crouched for protection under the windows until we heard the order, 'Abandon ship!'

"... Another boat with a rope ladder was lowered and Margaret started down. The ladder turned over and Margaret fell into the water. By this time the submarine had come around to our side and from a distance of perhaps 100 yards fired a shell broadside into the steamer. As we climbed down the ladder we were spattered with burning fragments, and the furled sail and equipment in one end of the lifeboat caught fire and burned fiercely. Margaret's left ring finger was nearly cut off and I was plugged in the back.

"During all this confusion Margaret

clung to two small handbags into which she had had the presence of mind to put her glasses and mine, her fountain pen and a couple of combs, which, with Margaret's sweater, were all that we saved.

"Of the forty who overcrowded our lifeboat, sixteen were wounded, four so badly that they died. Their bodies were thrown overboard to lighten the craft and make room for the living. The captain and the chief engineer set the sail, navigated our course and organized our life. They placed us on a ration of one large dry biscuit (cracker) and a few swallows of water per day. . . The brunt of the hard rowing fell upon a number of the Chinese members of the crew. . . Besides the labor of rowing, our leaky craft had to be bailed out almost constantly. For the entire ninety hours we were always out of sight of land.

"Late the second afternoon a steamer hove in sight. We put up a white flag and waved frantically; she must have seen us, but she passed on. . . After this our daily ration was reduced by a third. The following day we saw two airplanes in the distance but they did not see us. The fourth forenoon we found in the sea a case of Nestle's Malted Milk which had probably floated out of our steamer when she sank. With glee we lifted it aboard and felt renewed hope that we should not starve.

"About 4 p. m., January 25, we were overjoyed to see a scout plane approaching. It circled us three times, flashed a message and straightened its course toward Rangoon. We anchored and rode the heavy swell. About 1 a. m. in the moonlight a fast rescue vessel which the plane had sent suddenly appeared, coming almost straight toward us. . . The sea was so heavy that it was difficult to get aboard, but soon the transfer was made and we were landed at Bassein where an ambulance and cars were waiting to take us to the municipal hospital.

"... The doctors say that Margaret's finger will be saved, though it will require weeks for the bone to knit. It is of course very painful. Margaret's right eyebrow was wounded, but is healing. Two small fragments of shrapnel and some wooden splinters were dug out of my back between the shoulders, and the wound is healing nicely. . .

"Of course we lost virtually everything. . . Under present war conditions most of these are irreplaceable. We plan to buy in Rangoon what few things are most essential, and I daresay we shall manage, as we have quite a lot of old things stored in Chengtu.

"Everybody here has been most kind. . . Thus we have renewed evidence that men's hearts are kind, that fundamentally the world is good. No submarine can shake our faith in that or turn our hearts away from the source of all that is good."

COUNSELOR AND FRIEND

BY THOMAS E. JONES

We called him "Steve." I don't know just why, but we did, and a sense of belonging to the inner circle went with the privilege. Warmth and fellowship which accompanied the later pen name, "Travelling Friend," were also included in "Steve," but there was more. Smoke of pre-dawn camp breakfasts back of Earlham, side-splitting jokes, glee club rehearsals, and animated discussions of 1912 presidential campaigns were mixed with the nickname "Steve."

Beyond the "inner circle feeling," the appellation "Steve" also carried respect, for Walter C. Woodward was a teacher, a scholar and a man of judgment and devotion. In courses in European History, Constitutional Government and the Development of Political Parties, he led our youthful minds into the realities of power politics and pressure group strategy in social change. At once, objective in evaluating facts, he never lost sight of the ideal. Historical incidents took on new meanings as they were viewed against man's never-ending climb towards the highest and the best. As teacher and student, counselor and Friend, Walter Woodward made an impression that few undergraduates will ever forget.

Although in touch during the middle years, between the compulsions of the last decade, it was not until our association in organizing and interpreting Friends Civilian Public Service program that I came to understand the depth of spirit and the breadth of mind of the editor of THE AMERICAN FRIEND. A statesman of first magnitude, he upheld the ideals of the Society of Friends not only among the constituency of the Five Years Meeting but through other denominations and the public at large. Wise, tolerant, tactful, and firm in doing the right as he was, it became easy for all of us to lean on him—perhaps too heavily. God has a way of rebuking timidity and slothfulness by shifting responsibilities from his overburdened and capable children and placing them on others who, though less capable, must learn the joy of "Kingdom building."

Impossible as it now seems to find one or ones to carry on the work of Walter Woodward, discover them we must, for he has planted too well and cultivated too perfectly to allow the slightest delay in the fruition of his work.

Because he labored, Friends everywhere may reach forward "for the prize of the high calling," with greater assurance that the God and Father of our Lord Jesus Christ is able to keep us from falling and even in these dark

days to present us before his presence . . . with great joy."

"Steve" has gone but his spirit remains. The light of his face, the work of his class, the results of his writings, and the spread of his statesmanship go on. We will not let him down.

PRAYER FOR A TIME OF SORROW

BY JAMES MYERS

Almighty and Everliving God, our Father, Thou hast made us for Thyself, and our hearts are restless until they find their rest in Thee.

As now, the spirit of him whom we love has come at last to rest in Thee; and as we, with burdened hearts, wait before Thee, seeking rest and peace of soul, grant, we pray Thee, that the fullness of Thy forgiveness and Thy love may descend upon our hearts and fill us with the peace of God which passes understanding.

We praise Thee, O God, for the things that abide and cannot be shaken but partake of the eternal; for faith and hope and love. Increase our faith in Thy Fatherly goodness, even when we understand not the mystery of Thy ways. For Thy path lies often upon the great waters where Thy footsteps are not known. Thy ways are not our ways. Yet Thou seest the end from the beginning, and by faith we may lay hold upon Thee, trusting where we cannot see, as a child is guided through the darkness by his father's hand.

We praise Thee, too, that we do not sorrow as those who are without hope. We thank Thee not only for the dear associations, loves, and affections of the past, but especially for the visions which lie ahead down the vistas of eternity. May the glory of the New Jerusalem illumine all our thought today, and fill our souls with radiant hopes of heaven—of that new world of the spirit where, under the healing of Thy wings, our hurt and crippled spirits shall come at last into the fullness and the joy of life. There shall we dwell in the beauty of holiness, with that great company of just men made perfect by Thy grace.

We thank Thee that in the garden of the Lord, Thou doest but transplant the tender promise of our lives that they may come to fairer flower in the sunlight of Thy presence.

We thank Thee, our Father, that our dear ones who have gone on, are not far away from us. For they have but gone to be with Thee, and Thou art not far from every one of us. Behold, Thou art closer than breathing, nearer than hands or feet. And even as we feel Thy nearness in quiet hours of communion, and in our kindly contacts with men, so we

shall be conscious also of the near and happy presence of those whom we have loved long since and lost awhile.

Make strong within us today a sense of the nearness of the unseen world, a consciousness of the realities of that mystic realm in which our spirits do truly live even now, but the deeper joys of which eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to know.

Father of mercies and God of all comfort; with hope and faith and love renewed, we wait before Thee now, and render unto Thee our grateful thanks for the things which cannot be shaken, but are eternal.

Reprinted from *Prayers for Self and Society* by James Myers, Association Press, New York.

FRIENDS, MAKE THIS YOUR VITAL CONCERN

We want Delaware discussed!

Those who were privileged to attend the Delaware Conference on a Just and Durable Peace must meet this challenge: if Delaware is not projected, it will wind up as just so much more talk! Let's make it vital.

Because we feel that this conference can be most significant, we desire to put it in bold letters before the lay members of our meetings—not in the form of reports, but as an issue upon which our very hopes for a durable peace may exist.

Now an excellent channel has been opened for us. The Christian Century Press has compiled a study handbook which attempts to present all the *Findings* of the Delaware Conference so as to make them most easily available for discussion purposes for adults, youth groups, summer conferences, etc. All the findings of the conference are included, interspersed with comment and questions. We give an example:

"The Delaware Conference did not adopt a 'holier-than-thou' attitude toward the causes of this war. It held that the war has issued out of a general world disorder—an earth-wide sickness of society. It said:

"We view the economic tensions and distresses of our day as symptoms of a general world disorder. In our era production has been carried on primarily with a view to monetary gains. Profit has been the principal incentive relied upon to turn the wheels of industry and to bring forth the fruits of the soil.

"Does the motive which governs us in our use of machines still make a difference? Or have machines reduced man to the status of a robot whose purposes do not matter?"

We recommend that each and every meeting make this handbook available to its members. The price is 15c for single copies or 10 cents each in quantities of ten or more. Address Friends Book and Supply House, Richmond, Indiana.

Economic Bases of the Peace

In this issue we give the third of the four section reports from the Delaware Conference. Recommendations based on this report will appear in the next issue.

1.

OUR concern with world economics is an obvious consequence of our desire, as Christians, to realize an ever richer spiritual world fellowship. While the strengthening of the spiritual bond may help to prepare for a solution of the economic problems of the world, the spiritual union may itself be gravely impaired or disrupted by conflict arising in the economic realm. We are deeply disturbed by the economic distress of millions of our fellow men and by economic conditions that threaten the extension of the kingdom of God on earth.

2.

We view the economic tensions and distresses of our day as symptoms of a general world disorder. In our era production has been carried on primarily with a view to monetary gains. Profit has been the principal incentive relied upon to turn the wheels of industry and to bring forth the fruits of the soil.

This system has in recent years developed grave defects. There have occurred mass unemployment, widespread dispossession from homes and farms, destitution, lack of opportunity for youth and of security for old age. These calamities, which have often been accentuated by short range self-seeking trade policies of various nations, have made for war. There has been a sharp increase in economic nationalism with tariffs being raised, monetary systems adjusted for the benefit of national interests, and a race for colonies on the part of some countries. Out of this economic insecurity has come an atmosphere favorable to the rise of demagogues and dictators. Mass unrest has afforded violent and unscrupulous men the opportunity to seize leadership and has made any rational approach to international disputes impossible.

In this chaotic situation there has arisen in certain countries an alternative way of production which is based on complete management and control of all economic life by government. With this has come a system of compulsion which deprives the individual of freedoms, economic, intellectual and spiritual, necessary to human dignity.

We do not believe that we are limited to a choice between these two alternatives. If this seems the only choice it is largely because the churches have failed generally to inculcate Christian motivation. Willingness to strive and to produce and to render services should not be dependent either wholly upon profit motivation or wholly upon compulsion.

We urge upon the churches that they have the great opportunity and responsibility to make possible a generally acceptable solution by bringing people to a different and more Christian motivation.

In a day when revolutionary upheavals have swept away the traditional economic organization in Russia, Italy, and Germany, and now when, by reason of the necessities of war, that economic order is being radically re-organized everywhere, the church has a manifest duty in the economic field, both urban and rural. That duty is not to line up on the side of any economic system and certainly not to prescribe details or advocate panaceas. Its responsibility lies in a deeper moral realm. As Christians we must be vitally concerned for the preservation of human values in any and every system. The Christian doctrine of man as a child of God carries with it the demand that all men, without distinction of race, creed, or class, shall be afforded the economic means of life and growth.

Any economic program which allows the quest for private gain to disregard human welfare, which regiments human beings and denies them freedom of collective bargaining, thus reducing labor to a mere commodity; any program which results in mass unemployment or dire poverty in mine or factory or farm; any program which fails to conserve natural resources and results in soil deterioration and erosion and along with it human erosion and deterioration of rural life in home and school and church, is manifestly wrong. Against such evils the church should arouse the conscience of mankind in every nation. The church must demand economic arrangements measured by human welfare as revealed by secure employment, decent homes and living conditions, opportunity for youth, freedom of occupation and of cultural activities, recognition of the rights of labor, and security in illness and old-age. To secure these arrangements it must appeal to the Christian motive of human service as paramount to personal or governmental coercion.

3.

The building of a just and peaceful world involves the building of national and local communities on the basis of justice, freedom and cooperation for the common good.

We believe that a new ordering of economic life is both imminent and imperative, and that it will come either through voluntary cooperation within the framework of democracy or through

explosive political revolution. We recognize the need of experimentation with various forms of ownership and control, private, cooperative and public. It is hardly to be supposed that any one system, whether of private, cooperative, or public enterprise is suited to all kinds of production, distribution and service. The production and distribution of goods on the basis of voluntary cooperation is an experiment which in many parts of the world is meeting with notable success.

4.

We believe that no nation or group of nations can solve in a permanent way the economic problems interior to itself without the cooperation in goodwill of the other peoples of the world. The economic prosperity of one nation bears a direct and not an inverse ratio to that of others. It is necessary to abandon injurious forms of economic competition and to avoid entrance upon the disastrous chain of economic counter measures and reprisals which often mark the policy of competing nations. We endorse the principle that "national interdependence now replaces independence and that action by any nation, notably in the economic field, which materially and adversely affects other people, is not purely a matter of domestic policy but is coupled with an international responsibility."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

EVIL

Sufficient unto the day is the evil thereof.—MATTHEW 6:34.

* * * *

Whether we confront life as a whole or its distinctly religious part, we seem to find reasons for regarding the bad as equally universal, real and objective with the good.

EDGAR S. BRIGHTMAN.

* * * *

Freedom implies the power of self-ruin, as well as perfection, in moral life. Thus, God could not create man in his own likeness without putting into his hands the power of introducing evil.

WILLIAM N. CLARKE.

* * * *

As long as the evil deed does not bear fruit, the fool thinks it is like honey; but when it ripens, then the fool suffers grief.

SUBHADRA BUISKSHU.

* * * *

Every evil in the bud is easily crushed; as it grows older, it becomes stronger.

CICERO.

Forever round the Mercy-seat
The guiding lights of Love shall burn;
But what if, habit bound, thy feet
Shall lack the will to turn?

What if thine eye refuse to see,
Thine ear of heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?

JOHN G. WHITTIER.

* * * *

Many have puzzled themselves about the origin of evil. I am content to observe that there is evil, and that there is a way to escape from it, and with this I begin and end.

JOHN NEWTON.

* * * *

Good has but one enemy, the evil; but the evil has two enemies, the good and itself.

J. VON MULLER.

* * * *

Thus, though many things we have cherished are going to pieces, there is no ultimate discord! Chaos is upon us, to be sure, in retribution; but that is because justice reigns. . . God is here, now, seeking man's cooperation, searching for those who will serve as his co-workers . . . God Almighty . . . cannot do some things unless mortal men assist him.

HENRY H. CRANE.

* * * *

All the suffering we bear comes from four factors . . . singly or conjointly working.

First, the law-abidingness of the universe.

Second, the evolutionary nature of the world.

Third, the power of moral choice.

Fourth, the intermeshed relationships of human life.

We are not pretending that this is a complete theological explanation of the problem of evil. There is no such explanation that we can grasp. But if I were granted omnipotence, I would not dare abstract from the structure of the universe a single one of the major factors from which human tragedy comes.

HARRY EMERSON FOSDICK.

* * * *

Evil, therefore, is a fact not to be explained away, but to be accepted; and accepted not to be endured, but to be conquered. It is a challenge neither to our reason nor our patience, but to our courage.

JOHN HAYNES HOLMES.

* * * *

O God, set in motion those unseen forces which will fulfill Thy purposes of grace for the world. We see only in part and plead for the right as we see it; consider our longings and hearken to our cries; but do Thou, who seest all things as they are, bring order out of

The new book by DAVID ELTON TRUEBLOOD

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this confusion, good out of evil, and lead us into peace.

GEORGE C. PIDGEON, in
Christian Century.

In any new order that may be set up there must be a world-wide willingness to bear burdens in equal share, proportionate to ability and willingness to work. It is the disparity between the underfed and the overstuffed which has precipitated the present holocaust.—*The Christian Advocate*.

ANOTHER CHANGE NECESSARY

Increased circulation of The Children's Teacher and the rising cost of materials have made it necessary to divide the book. Hereafter there will be THE PRIMARY CHILDREN'S TEACHER, to be used with the pupils' quarterly, The Primary Class; and THE JUNIOR TEACHER, for use with The Penn Junior Quarterly.

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QUAKERDOM • AT • LARGE

Howard and Gertrude Kershner, directors of the A. F. S. C. office in Marseille, were expected to leave Lisbon by plane on April 30, though their journey may have been delayed because of the difficulties of travel. They return for consultation and for a much needed rest.

* * * *

Gordon Bowles, of the University of Hawaii, son of Gilbert and Minnie Bowles, for many years Friends missionaries to Japan, has just been awarded one of the \$2,500 Guggenheim fellowships for graduate work during the coming year in his field of study, anthropology.

* * * *

President William C. Dennis of Earlham College was recently re-elected one of three vice-presidents of the American Society of International Law at the meeting held in Washington, D. C., on April 25. In the absence of Cordell Hull, president, Senator Thomas and Jesse Reeves, other vice-presidents, President Dennis presided over the sessions.

* * * *

Gilbert White, a member of the Florida Avenue Meeting in Washington, D. C., has been appointed for service in France. However no application for passport or passage can be made until he is cleared by his draft board. He has been a member of the staff of the Bureau of the Budget, the Executive Office of President Roosevelt, for eight years, as assistant in handling all appropriations having to do with land policy and resources.

* * * *

We find our Friends ministers certainly not lacking in ingenuity. The Indianapolis *News* records in its "oddities" column that T. Eugene Coffin, minister at Citrus Heights, California, while ill recently with the measles, was unable to find a pulpit substitute. So hastily he had a loudspeaker rigged up in the church and proceeded to address the Sunday congregation from his home.

* * * *

The War Relocation Authority, through its director, M. S. Eisenhower, has invited the American Friends Service Committee to organize and direct the replacement of Japanese-American college and university students who are being evacuated from proscribed areas on the West Coast. A conference of interested educators is proposed, when outlets in eastern and midwestern schools will be considered. If accepted, this will lay on the Service Committee one of the

greatest tasks and opportunities it has ever received.

* * * *

Two shipments of clothing, totaling thirty-eight tons, have gone within the last month to France for distribution by American Friends Service Committee workers to the refugees in the internment camps. The British Government gave the A. F. S. C. permission to send fifty tons altogether. We should all try desperately to get the balance of twelve tons within the next month. Summer and winter clothing is needed for all ages—men, women, children and babies.

* * * *

Three new Pendle Hill pamphlets have just appeared and are already having a good sale. "Barclay in Brief," by Eleanor Price Mather, is a condensation of Barclay's "Apology" with a historical introduction and preface relating it to present thought. "Peacemakers' Dilemma," by Bertram Pickard, discusses the difference among the various pacifist groups, particularly the differences over the use of sanctions by an international legislative body, and suggests means of reconciliation. A third new pamphlet, by A. J. Muste, is entitled "War Is the Enemy." In this essay, pacifist strategy for the present moment is clearly outlined.

* * * *

Serving as director of the special summer session at Mills College, Oakland, California, is Dr. John Harvey Furbay, a Friend, and brother of James R. Furbay, pastor of the First Friends Meeting of Marion, Indiana. By appointment of the State Department, Dr. Furbay has served on an inter-American committee to promote cultural relations between the countries of the Americas. He recently represented American colleges at a conference held at Havana, Cuba, and last summer he lectured at the University of Hawaii. More recently he has been on leave from Mills giving educational lectures in army camps on the West Coast.

* * * *

The establishment of the new Treasure Room for the Quaker Collection of the

Haverford College Library, a most important event in the history of Friends libraries in the United States, was marked by a ceremony on Monday, May 4, at which several Quaker notables spoke. Among the special collections in the new Treasure Room are the Quaker Collection of books and manuscripts, the William H. Jenks Collection of seventeenth century Quaker tracts, the Rufus M. Jones Collection on Mysticism, the Microfilms of Quaker books and manuscripts, the Charles Roberts Autograph collection, and the J. Rendel Harris Collection of ancient and oriental manuscripts.

* * * *

Scattergood Hostel for refugees, near West Branch, Iowa, celebrated its third anniversary on April 23, with a gathering to which all alumni and friends were invited. The April Scattergood *Bulletin* is filled with reminiscing, full of pathos and humor. "Scattergood is a name which awakens for many Iowa Quakers memories of school days in the boarding school established with the help of George Scattergood, a Philadelphia Friend, over fifty years ago. Today Scattergood is a name which brings to nearly two hundred Europeans, forced to leave their homes by oppression and conflict, memories of a home where they found inspiration and guidance in building new lives and careers in America. As Boris Jaffe writes: 'Darkness behind us, we could get new hope and new belief; we could learn it is not only darkness in the world.'"

* * * *

At least fourteen conscientious objectors, including widely-known pacifist leaders, refused to register in the April draft for all men from 45 to 65. Among these were three members of the Society of Friends—Richard Gregg, Edward C. M. Richards, and A. J. Muste. Richard Gregg, of South Natick, Massachusetts, is well known for his book, "The Power of Non-Violence," outlining the fundamentals of the Gandhi technique. In former years he was an industrial relations counsel for a large firm before he went to India to meet Gandhi. Edward

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Richards of West Chester, Pennsylvania, whose two sons refused to register in the draft, was formerly chief forester for the T. V. A., and reaffirms his stand taken in the last war. A. J. Muste, author of "Non-Violence in an Aggressive World," was recently head of Labor Temple, a religious-social center for workers in east side New York, and is now Executive Secretary of the Fellowship of Reconciliation.

NEWS OF OUR MEETINGS

Mothers' Day was observed by the Friends Memorial Church in Muncie, Indiana, with special music and by receiving into active membership the following persons: M. Claire Racine, Lorena P. McConnell, Philip Clark, Marjorie Jo Hance, Luella West and Annette Austin.

Recently a meeting was held at Lick Creek, Indiana, within the limits of Blue River Quarterly Meeting, with Stacy Wesner, pastor of the Paoli Friends Meeting, as evangelist, and Elizabeth Reagan, pastor. The meetings were a real inspiration and help to all who attended.

Russell E. Rees, pastor of the Chicago Meeting, and his wife, stopped in Kokomo, Indiana, several weeks ago while traveling to Sheridan, where they were to attend the mid-year Missionary Conference. A potluck supper in honor of the former pastor of the Union Street Friends Meeting and his wife was given by the meeting, about one hundred of whom were present.

Robert M. Jones, who has been serving as pastor of the Cincinnati, Ohio, Meeting, has accepted an invitation to serve in the Lafayette Avenue Meeting in Brooklyn and will take up his new work on September 1. He follows W. Glenn Roberts, former pastor, now associated with the Brooklyn Church and Mission Federation. Robert Jones plans to carry on further theological study at one of the New York seminaries.

A preaching mission led by James A. Coney was a recent activity in the Windham, Maine, Meeting. He spoke at all meetings except one, when he showed his slides of New England meeting-houses. The Junior Choir sang at most of the meetings—and was joined several times by other choirs from the Presumpscot Union Parish. The receipts from all week-night offerings and the Fellowship Supper were contributed to the United Budget.

On Tuesday evening, May 5, the New York Friends Center presented a young man who has just returned from the

Burma Road—Christopher Sharman of the Friends Ambulance Unit. He spoke of the everyday work of the ambulance unit trucking medical supplies along the two thousand perilous miles of the Burma Road, and he described internal conditions within China. Because of Friends reputation and because the Friends Ambulance Unit has kept out of politics, at the time of his departure it was the only relief organization still allowed to use the Burma Road.

An interracial council has been formed recently in Marion, Indiana, for the purpose of enlarging the area of interracial fellowship in the community. Serving on the committee are Harold Cooper, Ellen Reece, and James R. Furbay, representing Friends. On April 20 an interracial meeting was held with Thomas E. Jones, President of Fisk University, as a principal speaker. Resulting from local activities, a branch of the National Urban League has been organized, and a service center is now in operation for Negroes. It is called the Carver Community Center.

The Jonesboro, Indiana, Meeting cooperated with other churches of the town in their Good Friday service. At the Sunday morning Easter service, ten new members were received into membership. . . . The Loyal Crusaders of the Margaret Fell Society have recently had fine attendance at their meetings. At the March meeting, Mrs. Harold Cooper told the group of conditions in India and spoke of the real need for mission help. . . . The Ladies Aid members have been meeting once a week to sew for the A. F. S. C. They are reconditioning garments, and making comforts and children's clothing.

The Pastors' Alliance of Kansas Yearly Meeting met April 13 to 16 in the beautiful new Friends Church at Lawrence, Kansas, which has been constructed largely from materials taken from the old Yearly Meetinghouse built there in 1872. Centering around the thought of evangelism, the papers and

talks gave much of practical help as well as inspiration. Especially appreciated was the discussion of the topic, "Ideals for the Building of a Christian Home," by Millard L. Powell, pastor of the Friends Meeting at Pueblo, Colorado. Special addresses were given by Albert L. Copeland, pastor at Westfield, Indiana, and Clerk of Western Yearly Meeting. Profound in their content, but presented with simplicity, Albert Copeland's messages challenged and blessed all who were privileged to hear them.

AMONG OUR CONTRIBUTORS

ERROL T. ELLIOTT—Minister, First Friends Meeting, Indianapolis.

E. RAYMOND WILSON—Associate Secretary, American Friends Service Committee, Philadelphia.

ELBERT RUSSELL—Dean Emeritus of the Biblical School and Professor of Biblical Interpretation, Duke University, Durham, N. C.

MURRAY S. KENWORTHY—Minister, Friends Meeting, Carthage, Indiana.

BERTRAM PICKARD—English Friend, formerly of Geneva, Switzerland, now lecturing in this country.

DOROTHY HEIRONIMUS—Educational Secretary, American Friends Board of Missions, Richmond.

LILLIAN WHITE SHEPARD—Editor, Friends Bible School publications, and Secretary, Board on Christian Education, Richmond.

BIRTHS

DUPREE—To Alfred and Margaret Balderston Dupree, members of 57th Street Meeting, Chicago, on April 15, 1942, a daughter, Caroline Thorne.

HIATT—To John and Melva Edgerton Hiatt, on May 12, 1942, in Washington, D. C., a son, John Frederick.

HILTY—To Hiram and Janet Hilty, of Clinton Corners, N. Y., on April 24, 1942, a daughter, Janet Louise.

LINDLEY—To Samuel and Marian Wong Lindley, members of a Friends meeting in Honolulu, Hawaii, on March 19, 1942, a daughter, Renda Wong.

LIPPINCOTT—To Joseph T. and Eleanor Wildman Lippincott, of Celo Community, Celo, N. C., on April 12, 1942, a son, Thomas Proctor.

SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1942-43. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Changes in boys' enrollment are more likely than in the case of girls but prompt action is encouraged. The Scholarship Committee has a small amount of funds still available for applications placed in the near future.

Consultation at the school or inquiries by correspondence are invited.

For a catalogue and bulletins descriptive of the George School curriculum, write to
GEORGE A. WALTON, Principal, Box 351, George School, Pa.

QUAKER
EST. 1893

GEORGE
SCHOOL

COLLEGE
PREPARATORY

ENGAGEMENTS

DREW-JONES—Louise H. Jones, daughter of Barclay and Esther Jones of Overbrook, Pennsylvania, all members of Haverford Meeting, and John Drew, of Seattle, Washington. Louise Jones is in graduate service at the University Hospital, and John Drew graduates this spring from the University of Pennsylvania School of Medicine.

MARRIAGES

ADAMS-HILL — At the home of the bride in St. Methuen, Massachusetts, on May 2, 1942, Mabel E. Hill and Frederick H. Adams, son of Mr. and Mrs. Charles Adams of Salem, New Hampshire, after the manner of Friends.

FERGUSON-SHENDLER—At the First Friends Meetinghouse, Richmond, Indiana, on April 21, 1942, Marjorie Rhea, daughter of Raymond P. and Mary Elizabeth Shendler of Richmond, and Francis Robert Ferguson, son of Frank and Rose M. Ferguson. They will be at home in Takoma Park, Maryland.

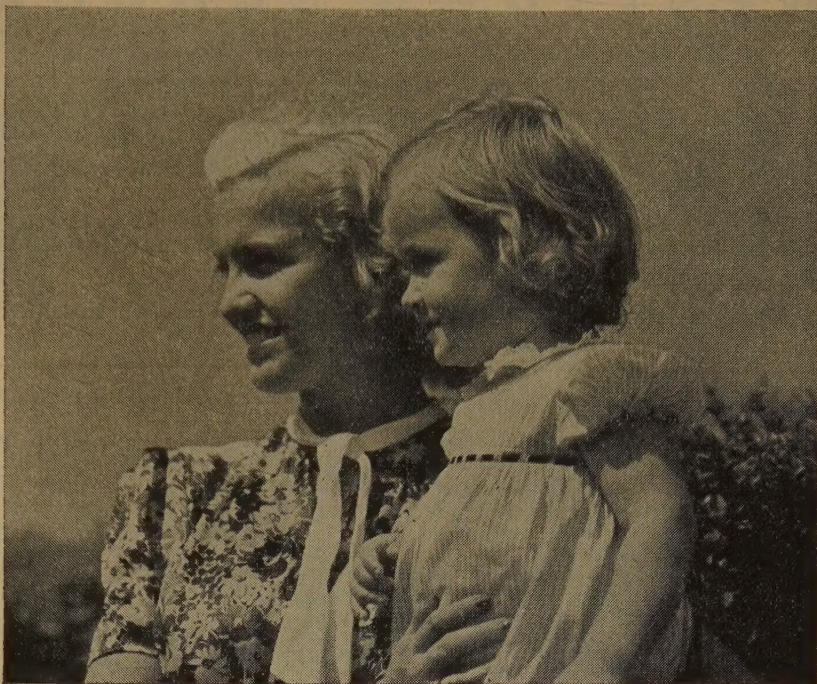
WHITE-WOOD—In the parlors of the First Friends Meetinghouse in Richmond, Indiana, on May 16, 1942, Elizabeth Lucile, daughter of Thomas and Gertrude Wood of Richmond, and Thomas Parker White, son of Mary C. White of Franklin, Virginia.

DEATHS

ANDERSON—In Watseka, Illinois, John S. Anderson, a faithful member and loyal supporter of the Watseka Meeting, of which he was an Elder.

BIDDLE—On April 10, 1942, William Canby Biddle of Lansdowne, Pennsylvania, aged seventy-eight years, son of the late Clement M. and Lydia C. Biddle. The old family farm home, now in the residential district of Lansdowne, was a center for many Quaker gatherings and conferences. In 1881, one year before graduation, William Biddle left Friends Central School to enter his father's business, later becoming president of the Biddle Purchasing Company and a director of the Joseph Bancroft Sons Company. One of the most widely known and traveled Quaker benefactors, he was chairman of the Property Committee of Philadelphia Monthly Meeting (Race Street), of which he was a member, and treasurer of Pendle Hill. He was assistant chief of the Bureau of Friends in France during the first World War and the reconstruction period; and carried the responsibilities of numerous business committees within the meeting and in outside community projects. Surviving are a brother, Clement M. Biddle of New York, and a sister, Caroline Biddle Lipincott. Another sister was the late Lucy Biddle Lewis, former president of the Women's International League for Peace and Freedom, who made her home with him until her death in 1941. Burial was in the family lot at Cardington, Pennsylvania.

DEARBORN—On April 11, 1942, Joseph Dearborn, aged 68, of South Portland, Maine, following a fatal injury on the preceding day. Born at East Parsonfield, Maine, he was a member of that meeting until he transferred his membership in 1903 to the Oak Street Friends Meeting, both of which meetings he served as a faithful worker and a beloved member. He was graduated from a Providence, R. I., Friends school



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The income from this insurance is all his widow and daughter, now 10, have to live on. She received \$2000 in cash to clean up expenses, and will receive \$150 a month for a little more than seven years.

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Inquiries relative to enrollments next autumn are now being received. Personal interviews are desirable and visits to the school are welcomed.

For catalogue apply to:

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Penna.

in 1896. He was Superintendent of the Sabbath School for several years, and an overseer for many years besides holding many other offices of responsibility. Surviving are his wife, Effie M. Dearborn, one daughter, and four sons. Funeral services were held in Portland with Lindley J. Cook in charge.

EDWARDS—On April 8, 1942, at the home of her sister, Winifred Wencke, in Logan, West Virginia, Elizabeth Way Edwards, aged 63, wife of the late David M. Edwards, formerly President of Penn College, Earlham College, and Friends University. Surviving are one daughter, two sisters, two step-daughters and one step-son. Funeral services were at West Richmond Meetinghouse in Richmond, Indiana, with interment in the Earlham Cemetery.

MERRILL—On February 19, 1942, after a long illness, at her home at East Whittier, California, Sarah Williams Merrill, aged eighty years. She was born at Westboro, Ohio, on June 15, 1861. Funeral services were conducted in Whittier on February 23, Harold Walker and Harley M. Moore in charge. Interment was in Whittier.

RILEY—On April 16, 1942, in Washington, D. C., John Riley, aged 82. For nearly fifty years he traveled and preached extensively. His last pastorate was at Spring Garden Street Meeting, Greensboro, N. C. Surviving are his wife, Nettie C. Riley, two sons and one daughter. Funeral services were held in Washington, D. C., Charles Stalker in charge, with burial in Washington.

STEPHENS—In Watseka, Illinois, Ira Stephens, an active member of that meeting. He had served for many years

as treasurer and trustee, offices which he held up to the time of his death.

ZAVITZ—On March 17, 1942, at his home at Poplar Hill, Coldstream, Ontario, Charles Ambrose Zavitz, aged 78 years, beloved husband of Rebecca Willson Zavitz. He was an outstanding leader among Canadian Friends and was influential in the establishment of the Canadian Friends Service Committee. Until last year he was Clerk of Genesee Yearly Meeting. There was no Friendly activity which was not the stronger for his generous support.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister. Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for

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NEW YORK, N. Y.

United Meeting for Worship of Twentieth
Street Meeting and Fifteenth Street Meeting.
From May through October at Friends Meetinghouse, 144 East 20th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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